

THE
Quakers Folly

Made manifest to all men:

Or a True

RELATION

Of what passed in Three

DISPUTATIONS

At *Sandwich*, April, 12, 13, 19, 1659.

between three Quakers, and a Minister, viz.

Mr. Samuel Fisher, George Whitbread, Richard
Hubberthorn, and Thomas Danson.

Wherein many Popish Tenents were by them Maintained,
and by him Refuted.

Occasioned

By an imperfect and (in many things) false

Relation of the said Disputations, Published by

R. Hubberthorn, one of the three Quakers, which said
Relation is also Censur'd and amended.

Together with a brief Narrative of some remarkable
Passages.

By Tho. Danson, late Minister of the Gospel at
Sandwich in Kent.

The Third Edition.

London, Printed by J.H. for John Allen, at the Rising Sun
in Little Britain, 1664.

THE
Quakers Folly

RELATION

OF THE

2. 1740



The Epistle to the Reader.

Reader,

PErhaps thou wilt wonder, that I should meddle with such a Generation, as the Quakers, and thou maist be apt to think, that my time lies on my hand, and will not off at any considerable rate: But that thy wonder may cease, and thy mistake be rectified, I refer thee to the Narrative hereto annexed; which I hope will give thee satisfaction: The reason of my appearance in Print, the Title Page does truly inform thee of. I can assure thee, it never was my ambition to appear so publicly, and had I considered the likelihood of the Quakers Printing, which would necessitate mine, I think I should have waved any discourse with them. But repentance is now too late, and perhaps unmeet, for God can serve himself by the meanest Instruments, among which I willingly rank myself: I verily hope thou wilt see the men out of their disguise, and wilt find cause sufficient to think and speak of them with pity and compassion; and of their opinions, with hatred and detestation. I promise thee Reader, no more than shall be performed (viz.) a true account of our discourses, I mean so much of them as was argumentative, and pertinent to the Questions under debate. For thou must know, that the Quakers, like wantons, would have their vagaries ever and anon, and then I must say somewhat to them, or let

To the Reader.

them have all the talk, which by the ignorance of common people, would have been a prejudice to the cause of God which I defended. And I therefore chose rather to omit word them (which is the reason why my Answers are oftentimes so large and laxe) Many excursions they made into Arminian points, which I was fain to permit, and to defend the Truths they opposed: All which I shall either wholly omit, or mention very sparingly, because they are not Errors of so high a nature, as those which are the natural Members of that deformed Monster, we call Quakerism.

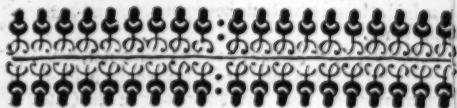
The Names of Gentlemen, Ministers, and others in the Margin, are a few (of very many) witnesses of the Terms of the Questions agreed to by the Quakers, and of other remarkable passages, and matters of fact, who will free me from the suspicion of a partial Relator. That these men may proceed no further, but that their folly may be manifest to all men, 2 Tim. 3. 9. And that we henceforth be no more children, tossed to and fro with every wind of Doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the Truth in love, may grow up in to him in all things, which is the Head even Chr. &c, Ephes. 4. is the earnest Prayer of,

Sandwich, May

1649.

Thy Servant for Jesus sake,

Tho. Danson.



AN ACCOUNT OF A DISPUTE
 April 12th. between three QUAKERS,
 M. S. Fisher, G. Whithead, R. Hubberthorn,
 and
 Tho. Danson.



After a brief account of the occasion of our meeting, and a short prayer for a blessing upon it, (during which Prayer the Quakers unreverently sat covered,) we began with this Question, *Whether every man that cometh into the world be enlightened by Christ?*

R. Hubberthorn. I bear witness to the Truth.

T. Danson. But what light is it you intend? we grant that every man hath some light, by which he discerns (though dimly) many sins and duties, and several Divine attributes, but the mystery of godliness, as it is summed up, 1 Tim. 3. ult. *God manifest in the flesh justified in the spirit*, &c. we deny that all men have the knowledge of.

R. Hubberthorn. The light is but one, and that I testify.

T. Danson. The lights mentioned, viz. natural and supernatural light, are two, and though all have the one, yet but few have the other.

R. Hubbertborn. Thou speakest out of thy dark mind, because the true light hath not come over and comprehended thee.

T. Danson. Your judgment of me I value not, but pray forbear your censures, and let us speak to the business. If your meaning be that the knowledge of the Gospel is vouchsafed by Christ to every man, I shall either expect your proof, or shall prove the contrary myself.

Here the man was silent.

T. Danson. I take your silence for consent to my offer of proving against your Doctrine. And thus I prove it false, *Psal. 147. 19, 20. He sheweth his Word unto Jacob, his statutes and his judgements unto Israel: He hath not dealt so with any Nation, and as for his judgements they have not known them.* 'Tis plain from Scripture that by the Word and Statutes and Judgments, are meant the supernatural light or knowledge of the Gospel. And the Psalmist does assert that no Nation besides the Jews had this knowledge at that time; which overthrows your assertion, for you speak of a light which every man hath in all ages and generations. And I shall add another plain Scripture, *Eph. 2. 12.* where speaking of the state of the whole body of the Gentiles before Christs coming in the flesh, he saies, they were *without Christ, strangers from the Covenant of promise, having no hope, and without God in the world.* Observe, they who had no hope, that is, no ground of hope of salvation, were ignorant of the promises the ground of hope, and so of God in Christ the object of hope, and so of the sum of the Gospel, or light of Christ.

G. Whithead. Thou bringest a place out of *Eph. 2. 12.* to prove that Christ enlightens not every man that cometh into the world, and thou hast given us thy meaning contrary to the Scripture, which saies the Gentiles have the Law in their hearts, *Rom. 2. 15.*

T. Danson,

T. Dawson. You prove not my interpretation of either of the Scriptures I urged unsound, but bringest me another Scripture, and I must let you go your own way. As for that Scripture, *Rom. 2. 15.* 'tis spoken of the natural light, for 'tis opposed to the knowledge of the Jews. And the words are not the *law*, but the *work* or effects of the *law* written in their hearts, such as *accusing* and *excusing* mentioned in the latter end of the verse; and there is a great deal of difference between the *Law* and the *work* of it, though you do not (it seems) understand it. And it is besides my business to inform you.

G. Whithead. Thou saiest 'tis meant of a natural light, whereas 'tis said to be the *knowledge* of whatsoever might be known of God, *Rom. 1. 19.*

T. Dawson. The Apostle intends that what might be known of God, without the preaching of the Gospel, was known to the Gentiles, *v. 16, 17.* 'tis by the Gospel that the righteousness of God is revealed, and *Joh. 4. 21.* Christ tells the Samaritan woman, that the Jews (exclusively) knew what they worshipped, and that *salvation was of the Jews.* And in respect of this knowledge revealed by the Gospel, the Scripture saies that the Gentiles have their understandings darkned, *Eph. 4. 18.*

G. Whithead. That place saies that the Gentiles were not so enlightened as afterwards: For 'tis said, that Christ was given for a light to the Gentiles.

T. Dawson. You give your meaning of the Scripture which you will not allow us to do. But as for that Scripture which is *Isa. 49. 6.* it proves not that Christ was a light to the Gentiles in every age and generation, but the contrary, in that Christ was not to be a light to them till his coming in the flesh, and it was fulfilled, *Acts 13. 46, 47.* *Lo, we turn to the Gentiles, For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles.* As for the place in the *Ephesians*, it denies that

the Gentiles had been at all enlightened by Christ (unless you mean as God) *ch. 2. 13.* The Apostle saies in that estate before Christs coming, they were afar off, viz. from God and Christ spoken of, *v. 12.* and the knowledge of them. And *Eph. 4. 18.* he saies that they *were alienated from the life of God*, which imports that their understandings were no more capable of the knowledge of God, then creatures of one kind of life to converse with those of another. Gods understanding is his life, as he is a reasonable being, and these Gentiles wanted what some have by special gift, *1 John 5. 20.* *an understanding to know him that is true*; and could no more converse with spiritual objects, than brut beasts can with such rational objects as mans understanding does: So that those Scriptures put together do asseert that the body of the Gentiles, for Ages and Generations wanted the light of the Gospel, and light in their understandings, the difference of which you may conceive by the light of the Sun which is external light (and so the Gospel) and the light in the eye to which answers an understanding to know him that is true, and both of them are necessary, or else a blind man might see when there is light, and the seeing man when there is none.

G. Whithead. Thou makest the Gospel to be an outward light (in the darkness of thy own reasoning) but the Scripture saies 'tis an inward light, *2 Cor. 4. 6.* the Apostle saies it *shines out of darkness in their hearts.*

T. Dawson. You shew much ignorance in your interpretation. The Apostle speaks of material light, and argues from the effect of one creating word to another, that by the like word of command he had the light or knowledge of Christ in his understanding, which was given not for his own use only, but to be communicated to others. As for the phrase *in their hearts*, it imports but the same thing with that expression, *Ephes. 1. 18.* *The eyes of your*
under-

Understanding being enlightened. The light by which the Gospel is discerned is inward, but that makes not against the Gospels being an outward light. But what's this to the enlightning of every man by Christ? Reply to the Scriptures brought against that assertion.

G. Whithead. The Apostle saies the light of the knowledge of the glory of God in the face of Christ shined in their hearts, *2 Cor. 4. 6.*

T. Danſon. In whose hearts? not of all mankind, but of the Apostles, and some others, a small number in comparison of the rest who were not enlightned; and therefore the Apostle saies, that *the Gospel was hid to them that are lost*, v. 3. And that there are some, *to whom the light of the Gospel doth not shine*, v. 4. And 'tis elsewhere spoken of as a distinguishing mercy to know the mysteries of the Kingdom of Heaven, *Mat. 13. 11.* It was given to the Disciples, not to others. And to the same effect, *Luke 10. 21.* Christ gives thanks to his Father, that whilst he hid the secrets of the Gospel from Scribes and Pharisees, he revealed them to others.

G. Whithead. The Scripture saies that the Kingdom of God was in the Pharisees, *Luke 17. 21.* and therefore it denies not but that they did know the mysteries of the Kingdom.

T. Danſon. That expression may import that the Kingdom which they did upon mistake look for without them, was indeed a Kingdom within them. [To which I shall add, that upon second thoughts, I judge the most genuine interpretation to be *esuriam among you*, (so the prepos. may be rendred) *Mat. 21. 43.* meaning of the preaching of the Gospel by Christ in person and his Disciples, and this threat of taking away the Kingdom of God from them, is directed against the Pharisees, v. 45. *The Pharisees perceived that he spake of them.*]

R. Hubberton. The form of sound words is, that Christ

Christ enlightens every man that cometh into the world,
John 1.9.

T. Danſon. The meaning of thoſe words cannot be as the letter of them does import, for then the Scripture would contradict it ſelf; but it muſt be either that Chriſt enlightens every man that is enlightned, or elſe that he enlightens ſome of every Nation, kindred, tongue and people, as the phraſe is, *Rev. 5.9.*

R. Hubbertſhorn. The Scripture ſaies *every man*, and thou ſaiſt but ſome, who ſhall be believed, thou or the Apoſtle? Thou makeſt *John* a liar.

T. Danſon. No ſuch matter, I make not the Apoſtle a liar. For the indefinite phraſe hath a reſtrained ſenſe, as elſewhere in the Scripture, Chriſt *taſted death for every man*, *Heb. 2.9.* when as he died but for a certain number, as appears by that very place, *v. 10.* *In bringing many ſons to glory.* Thoſe whom Chriſt brings to glory are thoſe for whom he taſted death, but the former are but *many ſons*, and therefore not the latter: the every man for whom he died muſt be limited by the many ſons whom he brings to glory.

R. Hubbertſhorn. Then it ſeems thou denieſt that Chriſt died for all.

T. Danſon. Yes, that I do, and 'tis more than you can prove.

G. Whithead. I witneſs according to the Scripture, that Chriſt died for all, *2 Cor. 5. 14.* *If one died for all, then were all dead.*

T. Danſon. 'Tis ſpoken of thoſe who were converts and believers, whoſe ſanctification was the end of Chriſt's death, and for whom Chriſt roſe, and who therefore did riſe with him. As for the meaning of the words 'tis this, that the neceſſity of Chriſt's dying imported the miſery of their condition, in that they were dead ſpiritually, and obnoxious to eternal death, and the love of Chriſt which
made

made him come in at a pinch, to help when none else could, is a great constraint to obedience upon all the dead for whom Christ died. That place is fully parallel and opens this (putting but Christ in stead of God in to the former clause) *God commendeth his love toward us* (speaking of believers, v. 1, 2.) *in that while we were yet sinners; Christ died for us,* Rom. 5. 8.

G. Whithead. Still thou pervertest Scripture by thy meanings.

T. Danson. I pervert it not, but I reconcile the Scripture to it self.

G. Whithead. The Scripture is at unity with it self, and needs not thy reconciling. 'Tis said, *The Scripture cannot be broken.*

T. Danson. I say so too, that the Scripture is at unity with it self, but withall that it seems to disagree, and cannot approve it self to our understandings, without the mediation of a meaning or interpretation. It was an usual thing with Christ to speak words of a doubtful sense, as Job. 3. 19. *Destroy this Temple,* which they understood of the material Temple (he being in it at the time, v. 15. and likely enough speaking with his eye as well as his tongue) v. 20. but he meant of *the temple of his body,* v. 21.

G. Whithead. Thou art such a giver of meanings as they were, who gave it contrary to Christs meaning.

T. Danson. Whether I be such a one or no is not for you to judge in your own cause, I leave it to the understanding hearers. But in the mean while the place serves my purpose, viz. to prove that Christ's meaning may be mistaken, when his words are taken in the most ordinary and literal sense, and so it would be, if by every man, we should understand every individual man; so that 'tis your self, and not I that am such a giver of meanings as the Jews.

G. Whithead. How canst thou prove that thou art to give meanings to Scripture?

T. Danson.

Y. *Danſon*. I do not pretend to power to give meanings to Scripture (as your phraſe is) if you mean thereby, adding any thing to the Scripture which is not in it, but to find out what already is, by cauſing the Scriptures with the Cherubims to face one another; that is my duty and all other mens. This the Scripture warrants, *Neh. 8. 8.* So they read in the Book, in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading. And I ſhould be glad to know of any of you who are againſt meanings, how you can underſtand ſuch Scriptures as theſe without a meaning, God is not a man that he ſhould repent. It repenteth me that I have made man. God tempted Abraham. God tempts no man. Answer not a fool according to his folly. Answer a fool according to his folly. And once more, *Paul* and *James*; The former ſaies, that a man is juſtified by Faith without the works of the Law, *Rom. 3. 28.* And the other flatly contradicts him in terms, that by works a man is juſtified, and not by Faith only, *Jam. 2. 24.* When as any of theſe do ſweetly conſent, if the ambiguity of phraſes be once removed: As for inſtance in *Paul* and *James*, the one ſpeaks of being formally juſtified, the other declaratively. Juſtification in *Paul* is oppoſite to the condemnation of a ſinner in general, and juſtification in *James* is oppoſite to the condemnation of an hypocrite in particular. In *Pauls* ſenſe a ſinner is abſolved, in *James*'s ſenſe a believer is approved. [So *Diodat*, whoſe words I uſed, but forgot to name him in the diſcourſe.] Here the two diſputants had nothing to ſay, but what was abſurd and impertinent; and thereupon I deſired we might leave what had been ſpoken to the hearers judgment, and reſolve on to another Queſtion, which at length was agreed to.

The Second Queſtion was, whether in this liſe the *Saints* attain to a ſtate of perfection or freedom from ſin?

This

This they held in the affirmative.

T. Danson. Your Doctrine of perfection is against the tenour of the Scripture, let us hear what you can say for the proof of it.

R. Hubbertorn. 1 John 3.9. *Whosoever is born of God doth not commit sin.*

T. Danson. That cannot be meant of freedom from sin, but either there is an emphasis in the substantive, *sin*, intending under that general term one kind or sort of sin, which is spoken of, 1 John 5.16. *There is a sin unto death.* Or if not on the Substantive, on the Verb, *work*, which notes to make a trade or business of sin, as 'tis explained, v.8. where he uses the same Verb, *for the Devil sinneth from the beginning.* He hath never ceased to sin since he began, thus indeed the Saints sin not, but a course of sin is broken off, and there is not such a free trade between the soul and sin, as in the state of unregeneracy, where-
of this is given for one character, *that cannot cease to sin*, 2 Pet. 2.14.

G. Whithead. Thou wrestest the Scriptures to thy own destruction.

T. Danson. No, I wrest them not, if I do, shew wherein. And if you will observe, either it must be meant of all Saints or none, for the New birth agrees to all, if then the phrase excludes the being of sin in some, it must in all; and mark the reason given, *because his seed remaineth in him, and he cannot sin, because he is born of God*: Now the seed remains in all, as well as any; now lest you should be so mad as to assert all Saints to be free from sin, pray read 1 John 1.8. *If we say that we have no sin, we deceive our selves*, and this is spoken of such persons, as of whom it is denied that they commit sin, persons that had fellowship with the Father and his Son Jesus Christ, v.3.

Mr. Fisher. Pray do not multiply words to no purpose, but

but read, *v. ult.* If we say that we have not sinned, we make him a liar. The born of God should lie if they did deny themselves to have sinned, before they were in the new birth.

T. Danfor. Sir, you must not think to put us off so, *v. 8.* 'tis *αμαρτιας ου εχομεν*, and the other is, *ου ημαρτιζομεν*. Suppose the latter verse were to be understood of the sins which preceded the new birth, yet the former is expressly *de presenti*, that we have (not have had) no sin; and yet I see nothing to the contrary, but that we have not sinned, *v. ult.* may relate to particular acts of sin in the state of the new birth, denied either in whole or in part.

G. Whithead. Phil. 3. 15. As many as be perfect let us be thus minded.

T. Danfor. For the phrase upon which you ground your notion, 'tis used in a comparative sense, 1 Cor. 2. 6. speaks of grown Christians, who could fancy the Gospel in a plain dress, whom he calls perfect in comparison of others, as he calls babes in Christ, carnal in respect of those who are more spiritual, Ch. 3. 1. And often in Scripture perfect is put for upright, and made synonymous, or of the same import, Job 1. 1. that man (meaning Job) was perfect and upright; that perfect is not meant in your sense, appears by c. 9. 20. If I say I am perfect it (his mouth) shall also prove me perversi. Sincerity Job all along avouched, but perfection, such as he might justify himself by, he denies. But to return to the place, Phil. 3. 12. He denies that he was yet perfect, whilst in a breath he affirms himself so. The perfection he denies, is the resurrection of the dead, *v. 11.* that is by an usual Metonymy of the subject for the adjunct, that measure of holiness which accompanies that state, which we shall find to be exclusive of sin, 1 John 2. 2. We shall be like him, meaning Christ, when he appears. But how shall Christ appear, Heb. 9. ult.

appear

appear the second time without sin. Put it together, and the perfection Paul denies, is the state of the resurrection, which is to be without sin. The perfection he affirms, is comparative, in respect of Christians of lower attainments, who could not assent to all the Doctrines of the Gospel, v. 15. *If in any thing ye (i.e. some of you) be otherwise minded.*

M. Fisher. I will prove from the Scripture such a state of perfection, *Psal. 119. Blessed are the undefiled in the way, v. 1. They also do no iniquity, v. 2.* Do you mark every word?

T. Danson. Yes Sir, we mark the words, but I might expect a reply to what I have urged against the Scriptures brought by your friend. As for the phrases, they are hyperbolical, v. 6. *Then I shall not be ashamed when I have respect to all thy Commandments,* in respect of design and endeavour, though falling short in accomplishment, that v. explains the other two you brought. [I shall add, that David excludes himself out of a blessed state, if undefiled, and doing no iniquity be meant strictly. His wish, *vers. 5.* and other passages in the Psalms, shew, that he was not free from sin, which sure David did not intend; for *Psal. 32. 2.* he pronounces the man blessed which hath no guile in his spirit, or sincere, which himself was at that time, though under the guilt of a great sin; *vers. 5.* which is by Interpreters supposed to be the same sins, for which *Psal. 51.* was composed.] But Mr. Fisher can you produce one single example of a perfect Saint in your sense.

Mr. Fisher. Yes (Thomas Danson) that I can. 'Tis in *Luke 1. 6.* *And they (Zachary and Elizabeth) were both righteous before God (not before man only, but before God) walking in all the Commandments (not in some few, or many, but all) and Ordinances of the Lord blameless.*

T. Dawson. Methinks Sir, you bring in this Scripture with pomp and ceremony, yet it will not do: For first, how doth it appear that righteous before God, is meant a perfect inherent righteousness? Seeing a believers person with his works are accepted with God, though his works be not perfect, *Heb. 11. 4. By Faith Abel offered to God a more excellent Sacrifice than Cain, by which he obtained witness that he was righteous, &c.* And secondly, how do you prove blameless to be meant otherwise than comparatively? *Phil. 2. 15. Blameless, without rebuke in the midst of a crooked and perverse Nation, among whom ye shine as lights in the world.* In the same sense may *Luke* understand the phrase. And if you mark, the very same phrase is used of *Paul* external conformity to the Law; when he was so far from perfect, that he had no Grace at all, *Phil. 3. 6. Touching the righteousness which is in the Law blameless. v. 5. Touching the Law a Pharisee.* Now how they were blameless, you find by instance, *Luke 18. 10, 11. Not as other men are, I fast twice in the week, &c.* I bring this instance to let you know that the phrase simply considered, will be so far from importing perfection of Grace, that it will not import any Grace. But in a word, to put it out of doubt, *Zacharias* of whom these words are used, whence you gather him to be free from sin, is found guilty at the very time that this description agreed to him, of unbelief, and was with dumbness punished for it, *Luke 1. 16. Behold thou shalt be dumb, and not able to speak, untill the day that these things be performed, because thou believest not my words, &c.* 'Tis the message of *Gabriel* the Angel to *Zacharias*, *v. 19.* You see *Mr. Fisher*, your pomp in the bringing in of this Scripture was meer waste.

Mr. Fisher. But *Tho. Dawson*, there is no such thing mentioned of *Elizabeth*, and if there be one instance, it sufficeth.

T. Dawson.

T. Dawson. But Sir, your Argument is drawn from the import of the phrases, and if the phrases are applicable to him though guilty of actual sin, then they will not argue her to be more free from sin than him, though there be no mention of any of her sins. — Pray Sir, seeing you have nothing to reply, but God has stopped your mouth, let me hear what answer you can give to that Scripture which hath run much in my mind against this Doctrine, *Eccles. 7.20. There is not a just man upon earth that doth good and sinneth not.*

R. Hubberthorn. It cannot be meant as thou wouldst have it, for the man Christ then were not a just man, which I think thou wilt not say.

T. Dawson. I desired Mr. Fishers answer, and not yours. But seeing he is silenced, I will answer you: What a wretch are you to make such an inference? was not Christ God as well as man? And could a nature tainted with sin be taken into a personal union with the Divine Nature? The place I urge excludes any meer man from perfection in this life.

Mr. Fisher. I will give thee an answer *Tho. Dawson*, We grant the truth in that Scripture, the just man there spoken of, is not on earth, for he is redeemed from the earth, and in the Revelation he is said to be a dweller in heaven, whereas the wrath of God is said to come upon the Inhabitants of the earth.

T. Dawson. Mr. Fisher you run very low at last, this is a meer evasion, I verily believe in your own judgment and intention, because you think you must say somewhat. Can you possibly think that the just mans being in Heaven in respect of his disposition and affection, and in his Head Christ, excludes his local abode on earth? We say indeed that no such just man as *Solomon* speaks of, is to be found on Earth, but in Heaven, which is a place of abode, as well as a state of bliss,

R. Hubbertorn. In Heb. 12. 23. *Spirits of just men made perfect*; This is spoken of them to whom the Apostle writes.

T. Danſon. The place doth not import the perfection of any men on earth, but speaking of the state we are advanced to under the Gospel by Christ, he saies we are one body with them in Heaven, and have the same title with them in possession.

R. Hubbertorn. Thus with thy meanings thou pervertest Scripture.

T. Danſon. I leave it to the judgment of judicious hearers, whether I have perverted Scripture or no; and so pray do you.

The third Question debated on was (though with much ado) at length stated in these terms; *whether our good works are the meritorious cause of our Justification?* And *M. Fisher* held it in the Affirmative.

Mr. Fisher. Thus I prove that our good works are the meritorious cause of our justification, by a rule that you own, *Contraria contrariorum ratio*, whence I argue thus; If our evil works are the meritorious cause of our condemnation, then our good works are the meritorious cause of our non-condemnation or justification; But our evil works are the meritorious cause of our condemnation, therefore our good works are the meritorious cause of our non-condemnation or justification.

T. Danſon. Now you shew your self a rank Papist indeed. We deny your consequence, because our evil works are perfectly evil, but our good works are but imperfectly good, and any one evil is a violation of the Law, and deserves the penalty of the Law, but any one or more good work is not the fulfilling of the Law. [Let me add, that there is no consequence in that Popish Argument, notwithstanding that Canon, because our good and evil works are not absolute contraries, the one being perfectly evil,

evil, the other but imperfectly good, *Malum oritur ex quolibet defectu, Bonum fit ex integris causis*, which latter appears by *Isa. 64. 6. All our righteousnesses* (not our unrighteousnesses only) *are as filthy rags*. And again, thus the rule will allow to argue; Evil works which are the violation of the Law deserve damnation; *Ergo*, good works which are the fulfilling of the Law deserve salvation. And we know no good works such, but Christ's. And once more in respect of the subject, the Rule will not hold, being one who owes all his good works to God, and is a finite creature, now those works which merit must not be due, and they must be of infinite value, or else there is no proportion between them and the reward. And thus we might argue *à contrariis*. If his evil works from whom only good works are due, as from a finite creature, to an infinite Creator, do truly deserve damnation, then his good works who owes none, and is an infinite person, do truly deserve non-condemnation. But *verum primum, ergo & posterius*. And to understand this, we must know that the desert of disobedience arises chiefly from the dignity of the Object against which sin is committed; when as the desert of obedience arises from the dignity of the subject by which it is performed.]

Mr. Fisher. I will prove my consequence from *Gal. 5. 18. But if ye be led of the Spirit, ye are not under the Law*. Whence I argue, If they who are led by the Spirit are not under the Law, then the leading of the Spirit is the meritorious cause of their not being under the Law, but they who are led by the Spirit, are not under the Law, *Ergo*.

T. Dawson. Sir, you are very silly your self, or take your hearers to be so, that you think this to be a proof of your former consequence, or that there is any consequence in this Argument. You should have proved that there is *par ratio* for the merit of good and of evil works.

And surely Sir, the leading of the Spirit, or Sanctification is a fruit and effect, not a meritorious cause of not being under the Law, that is obliged to its penalty.

Mr. Fisher. I will prove by another Scripture that leading by the Spirit is the meritorious cause of our Justification, 1 Cor. 6. 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Observe, here the Corinthians are said to be justified by the Spirit.

T. Danson. I might say that perhaps the clause should be referred to Sanctification, which is in a more appropriate manner attributed to the Spirits efficiency, as if the order of the words had been, *but ye are sanctified by the Spirit of our God*, and such transpositions are not without instance in the Scripture, as, Mat. 7. 6. *Give not that which is holy to dogs, neither cast ye your Pearls before swine, lest they trample them under their feet, and turn again and rent you,* where *turn again and rent you*, is to be joyned to the dogs, for as swine do trample under their feet, so dogs do fly upon a man, and tear him down. Or else justified by the Spirit may be meant of the Spirits application; I mean the third Person in the Trinity, not of the work of Grace, whereof we are the Subject.

Mr. Fisher. In the 8th of the Rom. v. 2. *The Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death.* Now 'tis the same Law of the Spirit of life that is in Christ and the Saints.

T. Danson. That place is much against you: For the Apostle asserts the Holiness of mans Nature as a work of the Spirit conforming it to the Law, to be the meritorious cause of our freedom from sin and death; but mark withal, 'tis not that which is in us, but in Christ.

And

And though 'tis true that the same Spirit is in Christ and the Saints, yet neither does the Spirit in us conform us fully to the Law (notwithstanding your vain assertion of perfection) nor if it did, were that conformity the merit of Justification. [Let me add, that the Law of the Spirit of life here spoken of, is not only the meritorious cause of our freedom from death, but from the Law of sin, or obeying of sin as a Law; now I would fain know what precedent holiness in the Saints merits subsequent holiness; or whether the exercise of what they have, is the meritorious cause of what they have not, or of perfection, especially if the Law of sin intends the corruption of nature, as the Law of the Spirit of life does holiness of nature: I would be instructed how a nature in part corrupted can deserve total freedom; and I am sure the first work of the Spirit renews our natures but in part.]

Mr. Fisher. Pray read on, Rom. 8. 4. *That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* This place saith the righteousness of the Law is fulfilled in the persons of the Saints.

T. Danson. Sure Sir, you never read v. 3. which tells us that *the Law was weak through the flesh*; that is unable to justify us, in regard of our inability (through corruption) to fulfill it, which were untrue, if we are able to fulfill it; and what follows, *God sent his own Son* to give us what we could not attain to by our own obedience to the Law; and as for the 4th v. it imports the end for which God sent Christ, that the righteousness of the Law might be fulfilled in us; not in our own persons, but in Christ, his righteousness imputed to us, as if it had been inherent in our selves.

Mr. Fisher. That is thy meaning, but not the meaning of the Apostle.

T.Danfn. Yes, but it is the Apostles, as I have proved. But pray Sir, let me ask you a question (though it may seem besides, yet it will be to the purpose) is this: Whether there be any true believers who are not perfect?

Mr. Fisher. I must acknowledge that there are degrees among believers, as the Apostle saies, *1 Joh. 2. 13, 14. Little Children, Fathers, Young men.*

T.Danfn. I suppose you mean, that some of these have a mixture of sin with their Grace. But let me ask you but one question more, whether the children (for instance) be in a justified estate or not?

Mr. Fisher. I'll tell thee *T.Danfn.*, there are but two Estates, Justification, and Condemnation.

T.D. Now Sir, you are caught in a manifest contradiction and absurdity, for before you maintained that our justification was by a personal fulfilling of the Law, and now you grant some persons to be justified who never did fulfil it personally. That end I proposed in asking you the questions, and I have obtained it to make your fully manifest to all men. [Reader, observe that though it concerned *Mr. Fisher* to wind himself out of this contradiction, yet he did not reply, but sat down on the top of the seat like a man astonished, and under the Hereticks judgement, I mean self-condemned, *Tit. 3. 11.*] After a while we fell upon an Arminian point, whether a man that is justified may be unjustified? which *Mr. Fisher* affirmed and I would have omitted all the discourse, but for the strangeness of one medium, by which he endeavoured to confirm it.

Mr. Fisher. Take the instance of *David*, Psalm 51. 4. *That thou mightest be justified when thou speakest, and clear when thou judgest.* Whence I argue, if *David* was unjustified in his own conscience, he was unjustified before God, (and consequently a man may become unjustified
after

after he hath been justified before God. But *David* was unjustified in his own Conscience, *Ergo*, he was so before God.

T. D. I might deny your *minor*, for it does not appear to me, that *David* was at this time unjustified in his own Conscience; but the contrary, for he spoke these words after the Prophet *Nathan* had come to him, *Title of Ps. 51.* And we find, *2 Sam. 12. 13.* The Prophet told him, *the Lord hath put away thy sin.* He might lose much of his joy, and yet retain the sense of his interest. And for the words, *David* either acknowledged Gods righteousness in the temporal evils threatned against him, *2 Sam. 12. 11.* or the desert of condemnation. But I chuse to deny your Sequel.

Mr. Fisher. I prove it, *1 John 3. 20.* *If our hearts condemn us, God is greater than our hearts, and knoweth all things.* Here the Apostle argues to Gods condemnation, from that of our own hearts, which is alwaies according to the light of the Spirit.

T. Danson. Your place proves nothing about *David's* state; but to take it as it comes, nor does it prove your assertion in the general; the place speaks of such a sentence as is passed by a Conscience not erroneous, but rightly guided. [I shall add to what was spoken, but these Scriptures against that tenent, *Psal. 77. 8, 9, 10. Job. 8. 34.* Compared with *v. 44. Tit. 1. 15.* *Their conscience is defiled.* Of which latter Scripture, I say but this, that one of Consciences Offices being a *witness*, its defilement as such, in the wicked, is to lead them into a wrong opinion of their estates, and Conscience in the Saints, being but in part cleansed, as a witness, it testifies falshood to them also, to wit, that their estate is bad, when it is good, as to the wicked, that it is good, when it is nothing less.]

An Account of a Discourse *April 13.* between three QUAKERS, *Mr. S. Fisher,*
G. Whithead, R. Hubberthorn,
 and
T. Danson.

T.D. *Mr. Fisher,* because you urged so hard for another Conference, I have granted your desire, yet not for your sake, so much as the hearers, that they may be convinced of the damnableness of your Doctrine, and may loath and detest you, as you well deserve. And against it, I shall urge one irrefragable Scripture, which I should be glad to hear your answer to, or else you shall oppose, and I will answer, which I rather desire: The place is, *Rom. 11. 6.* *And if by Grace, then it is no more of works, otherwise Grace is no more Grace. But if it be of works, then it is no more of Grace, otherwise work is no more work.* The Apostle having spoken of the efficient cause of Election, and effectual calling, he here excludes works from being any cause of them. And this he does by an argument taken from the opposition between immediate contraries: And I apply it to the case in hand, thus, that if Justification be of works, as you assert, then Grace is excluded from any hand in Justification, which is contrary to the Scripture, which saies, *we are justified by Grace.* Our Justification cannot be a debt and a free gift, I mean not both in respect of us. [To this no reply was made.]

T.D. I will name another Scripture, *Rom. 10. 3, 4.*
 For

For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the Law for righteousness to every one that believeth. The Apostle here makes a distinction between our own righteousness and Gods, and finds fault with them, who neglecting Gods, went about to establish their own. And he makes our own righteousness to be a personal conformity to the Law, and Gods righteousness to be Christ made ours by faith, you are therefore guilty of this sin, who make your own righteousness your justification.

G. Whithead. We do not make our own righteousness our justification, but the righteousness of God is that we testify, being made manifest in us.

T. D. Do not ye delude your Hearers with doubtful words? Ye did yesterday assert that the righteousness which we are enabled to perform, or our good works are the meritorious cause of our justification.

G. Whithead. We witness to the righteousness of God according to the Scriptures, *Phil. 3. 9. Not having mine own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith.*

T. D. You could not have brought a Scripture more full against you. The righteousness which is of Christ, and of God by Faith, is call'd Christ, *vers. 8. That I may win Christ.* And how he is our righteousness, *2 Cor. 5. 21.* tells us, as Christ was made sin for us, so we are the righteousness of God in him, but the former was by imputation, not inherence, and therefore so the other. So that the Apostle by his *own righteousness* understands his personal conformity to the Law, and by *Christs righteousness* that which is in Christ, made his by Faith.

G. Whithead. Then it seems you make two righteousnesses

nesses of Christ, whereas the righteousness of Christ is but one.

T.D. Yet, so I do, what of that ? Do you think that the righteousness which the Apostle calls his own, was not Christ's ? Had he any righteousness which he had not received ? And yet that righteousness which was in the Apostle, never was in Christ as the subject, but was wrought in him by Christ, as an efficient cause. And Christ had an inherent righteousness, in respect of which he is said to know no sin, and to be a Lamb without spot and blemish. Are not here then two righteousnesses ? And they serve for two different ends, the one for our justification, the other for our sanctification ; the one gives us a right to the inheritance of the Saints in light, and the other makes us meet for possession.

G. Whithead. Let me ask thee a question then, are not we justified by Christ within us ?

T.D. I answer no, but by Christ without us.

G. Whithead. If we are not justified by Christ within us, then by another Christ, and so thou preacheest two Christs, whereas Christ is not divided, and thou dost that which thou chargest upon us, preach another Gospel.

T.D. I did foresee the catch you intended in your question, and answered you the more carelessly, that I might see how you could improve your supposed advantage by it. But now I will answer you more punctually. The Scripture by *Christ within us*, understands not the person of Christ, but his operations, the cause is put for the effect by a Metonymy (a word too hard for your capacity) Compare Col. 1. 26. *Christ in you*, with Eph. 3. 17. *That Christ may dwell in your hearts by Faith*. And therefore it follows not that we make two Christs. For we acknowledge that one and the same person justifies us by a righteousness inherent in himself, and sanctifies us by

a righteousness which he works in us by his Spirit. So that when I deny justification by Christ within us, however the words may sound to your ears, yet to the judicious the meaning is obvious (*viz.*) that we deny our justification by that righteousness in us, whereof Christ is the author, but not that I make two Christs. Two things are indeed expressed by the name of Christ, his person, and his operations in us, and I deny the latter, but assert the former for our righteousness to justification, [The Scripture speaks of two Christs, Christ personal, and Christ mystical, if I should say, not Christ mystical, but Christ personal is our Saviour, would you not speak wisely think you, to say, oh you make two Christs. This distinction you may find, *Christ personal*, Col. 2. 8, 9, — *not after Christ. For in him dwelleth all the fulness of the Godhead bodily. Christ mystical*, 1 Cor. 12. 12. *All the body is one, and hath many members; &c. so is Christ*; meaning the Church, which v. 27. he calls the *body of Christ*.]

G. Whithead. I will prove by the Scriptures that we are justified by our sanctification, which thou saiest does but make us meet, not give us a title, which thou shouldest see it does to the inheritance, Acts 20. 32. *And now Brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Gods grace gives an inheritance. [Here there was some disturbance among the people, which occasioned *Whitheads* address to them, and though I called to him often to take an answer, he would not; but at length Mr. Fisher started up, and urged another Scripture, and so this was omitted; to it therefore I shall now return a brief answer, That the Participle *δικαιοσύνης* cannot refer to grace as this man would have it, (or if it did, yet grace intends not sanctification, but the favour of God, which is the subject matter

matter of the word which the Apostle calls, *v. 24. the Gospel of the Grace of God*) but it refers to God; God, and should be read, who is able, &c. and so it is nothing to his purpose.]

Mr. Fisher. I will prove we are justified by grace or sanctification, *Tit. 3. 7. That being justified by his grace we should be made heirs according to the hope of eternal life.* The grace by which we are said to be justified, is the same with that which is called *washing of regeneration, and renewing of the Holy Ghost, v. 5.*

T.D. You are much mistaken Sir, the grace *v. 7.* is not meant of sanctification, but of the favour of God, which is manifested in the donation of his Son to us, imputation of his righteousness, and acceptance of us as righteous in him.

G. Whithead. I shall prove that we are justified by Faith as the cause of our justification, by the plain words of the Apostle, *Rom. 4. 3. Abraham believed God, and it was counted to him for righteousness.*

T.D. But pray observe how well this agrees with your former Doctrine, that we are justified by a personal conformity to the whole Law, and now you will prove that a conformity to one part will suffice. You interfeer and cut one leg against t'other, and are not sensible of it, Does not the Apostle oppose Faith and Works? Now if Faith be considered as a work, there's no opposition between them. And does not that opposition exclude Faith as a work? Yes surely; and is boasting excluded in justification by Faith as a work? No, but there is more ground of boasting in the virtue of Faith, were that equivalent to universal obedience. Read *Rom. 3. 27. Where is boasting then? It is excluded. By what Law? Of works? nay, but by the Law of Faith; and chap. 4. 5. To him that worketh not, but believeth, &c.* which plainly intimates, that Faith is opposed to it self as a work, in the business

business of Justification ; and as for the words of the Text, the act is put for the object to which it relates, as if it had been in express terms, Christ whom his Faith laid hold upon, was imputed to him for righteousness ; But that Faith is imputed to us, as being instead of a perfect righteousness personal, or that 'tis the meritorious cause of our justification ; I utterly deny.

G. Whithead. Thou dost darken counsel by words without knowledge, and pervertest Scripture by thy meanings.

T.D. That's your usual charge, but I deny it ; the Scriptures attribute our justification to the righteousness of Christ, in the same sense that they deny it to works. Receiving of Christ, and remission of sins, is the Office of Faith, and not to merit them. [Here we fell into a discourse very abruptly, about several Arminian points, which for the Reasons mentioned in the Epistle, I omit.]

**An Account of a Discourse April 19th.
between two Quakers,**

**Mr. FISHER, R. HUBBERTHORN,
AND
THOMAS DANSON.**

THe first Question debated on was, *Whether the Scriptures are the Word of God ?*

T.D. Mr. F. You promised to discourse upon this Question, I desire to know what you hold about it.

Mr. F.

Mr. F. If you mean by the Scripture the ~~word~~, the writing, or the paper and ink, we deny it to be the Word of God.

T.D. Sir you cannot believe us so simple (surely) as to affirm the Scriptures in that sense the Word of God, but we mean the matter contained in the writing, whether that be our rule of faith and life.

Mr. F. This I affirm, that there are several Books which are as much a rule (as those you call the Scripture) which are not bound up in your Bibles.

T.D. This is not to the purpose; yet I should be glad to hear your proof.

Mr. F. 1 Cor. 5. 9. *I wrote unto you in an Epistle, &c. But now I have written unto you,* v. 11. Here you find an Epistle of Paul, which was written before this which in your books is called the first.

T.D. Sir, you fall short in your proof, you should prove that the Epistle there mentioned was intended as much for our rule, as these we have in our books, and you prove only that such an Epistle was written by Paul.

Mr. F. If this Epistle was written to the same end with this you have, *viz.* to instruct the *Corinthians* how to carry themselves toward gross sinners, then it was intended as much for a rule as this; But it was written to the same end, Ergo.

T.D. I deny your consequence; Sermons, private religious discourses have the same common end with the written Scriptures, yet the latter only are our standing-rule, the former our rule, but so far as they agree with the latter in the Scriptures.

Mr. F. What other evidence or character have you of this Epistles being a rule, which the other wants, that is not in your books.

T.D. Pray let me ask you one Question, and I will answer yours. Have you or any of your friends this first
Epistle

Epistle to the *Corinthians*, or do you know that it is ex-
stant?

Mr. F. No.

T.D. Then I have a signal distinction between that
and these we have, *viz.* that God hath preserved these
two for our use, but not the first, whereas had God intend-
ed the first for a standing rule to us, as he hath the other
two, his providence which watched over these, would also
have watched over that.

Mr. F. But I will give you an instance of a Book which
ye have not, but we have, *Col. 4. 16. And that ye likewise
read the Epistle from Laodicea.*

T.D. Though it is certain that God intended not that
for a standing rule, which is lost, yet all that was written
by holy men, and preserved for our use, is not therefore
our standing rule, for then the discourses of holy Ministers
in former and latter times should be our Rule; which they
are not, but to be brought to the written Word, as the
Rule and Test. But pray Sir, what is the Title of that
Epistle you have?

Mr. Fisher. The Epistle of *Paul* to the *Laodiceans*.

T.D. So I thought; such an Epistle I know there is that
goes under the name of *Paul*, but the place you being
speaks not of an Epistle to *Laodicea*; but from *Laodicea*;
And for ought you can prove to the contrary, we have the
Epistle *Paul* did intend, *1 Tim. Postscript. The first to Tim-
othy was written from Laodicea.*

Mr. Fisher. Dost thou own the Postscripts to be Can-
onical (as ye call it.)

T.D. As Canonical for ought appears yet to me, as
your Epistle to the *Laodiceans*. We know well enough
that your Brethren of the Popish party, have laid many
such brats at the Apostles doors, which they will not fa-
ther. And you shew what you are, in abetting their
wickedness. [I shall add, that some learned men judge
that

that Epistle mentioned from *Laodicea*, Col. 4. 16. to be not an Epistle written by Paul either from or to *Laodicea*, but by the *Laodiceans*, to Paul, which he would have read among the *Colossians*, that they might understand the case of their Sister Church, and how suitable the matter of the Epistle to them, was also to the *Laodiceans*. *Vid. Rev. Dav. in locum.*] And to make the business short, Mr. Fisher, suppose we should grant you there were such an Epistle legitimate, yet it will not follow that it was intended for a rule to us. For we have already as much as God thought sufficient, read *John* 20. 30, 31. And many other signs truly did Jesus in the presence of his Disciples, which are not written in this book, but these are written that ye might believe, &c. Suppose that we had the signs which are not in the Gospel, faithfully recorded in writing, yet were they not our Rule, because God did not give order for them, but has assured us as much as is sufficient to create and preserve Faith in the Gospel which we have. Let us come to the Question, which I propose to you in these terms, *Whether the Books commonly called the Old and New Testament, were appointed by God for a standing Rule of Faith and life?*

Mr. Fisher. I deny those Books to be a standing Rule of Faith and life.

T.D. Now you have spit your venom, which I knew you were big with. And I will say to you (as the Apostle) If any man bring any other Gospel than what we have received, let him be accursed.

Mr. Fisher. I am sure the Gospel you preach will never bring men to heaven. Indeed people it will not.

T.D. Then friends, you hear his acknowledgement, and how well he deserves the curse denounced against him.

Mr. F. If there be another standing Rule, then the Scripture is not it, but there is another standing Rule, therefore

therefore the Scripture is not it.

T.D. I deny your *Minor*; there is no other standing rule but the Scripture.

Mr.F. I prove there is, from *Gal. 5. 16.* *This I say then, walk in the Spirit*: We are commanded to walk in or by the Spirit, and therefore that is our rule. The Scripture it self sends us to another for our rule.

T.D. That phrase does note the principle, not the rule of our obedience in that place.

Mr.F. You suppose the Letter to be antecedent to the Spirit, whereas the Spirit is antecedent to the Letter, and none can walk in the Letter, till they walk in the Spirit.

T.D. The Spirit is antecedent to the letter in respect of the revelation of the Letter, but the Spirit is subsequent to the Letter in respect of assistance and ability which he gives to obedience. And whereas you affirm, none can walk in the Letter, till they walk in the Spirit, if walking in the Spirit be meant of special assistance 'tis false, for many walk in many things according to the Letter, without the Spirits in-dwelling, as *Paul*, while a *Pharisee*, was touching the righteousness of the Law blameless, *Phil. 3. 6.*

Mr.F. I will prove the Letter of the Scripture is not our Rule: If there was a rule before the Scripture was written, then that is not our rule; but there was a rule before the Scripture, Therefore.

T.D. Your Argument concludes nothing against us, for we assert the matter contained in the Scripture is a standing Rule, your argument proves but that there was a Rule before this writing, we grant that God revealed himself by visions, dreams, &c. yet it was the same matter: Since the Gospel preached to *Adam*, there have not been any increase of truths *quoad essentiam*, sed tantum *quoad explicationem* (as the Learned speak of the

Articles of our Faith) The manner of conveyance is different then and now, but the matter or doctrines conveyed still the same. All this while you go about to delude the simple, as if you denied only this way of writing to have alwaies been the only way of conveyance, and you magnifie the Spirit, that with more security you may throw down the Letter of the Scripture. And if you would speak out plainly, as some of your friends (as you call them do) that which you call the Spirit would be found to be the dictates of your own Conscience (blind and corrupt, as they are the Lord knows) and you are no further bound to obey the Letter of the Scripture than you are willing to obey it.

Mr. F. I am sure your Scripture is not the Word of God, for that is within, but your Scripture is without, Th. 1. I prove out of Rom. 10. 8. *The word is nigh thee, even in thy heart.*

T. D. You read not all, 'tis in thy mouth too, so that 'tis without as well as within.

Mr. F. This is meant of the Light which is in every mans Conscience. 'Tis a word which every man hath heard, v. 18. *But I say have they not heard? yes verily, their sound went into all the earth.*

T. D. It seems then the Light within is the Spirit you pleaded for to be the Rule, in opposition to the Scriptures. But 'tis plain enough that v. 18. speaks of the Gospel, for it relates to the Preacher spoken of v. 14, 15. who were Prophets and Apostles. And though the words are taken out of Psal. 19. 4. yet they intend not that natural knowledge of God which David speaks of, but the Apostle would intimate that the knowledge of Christ by the Gospel should be of as large extent in the publication, as the knowledge of God by the Ministry of the heavens and Firmament, which are Davids Preachers, Psal. 19. 1. And 'tis evident that the word spoken of in the heart,

Rom. 10. 8. is meant of the matters contained in the Scriptures, for the Apostle saies expressely, *That is the word of Faith which we preach, and Acts 26. 22. We say none other things than those which Moses and the Prophets did say should come*; which sayings are contained in the Old Testament. And as for your odd notion of the Words being within not without, I say but this, that it remains without when it is within, as the matter in a Book does to instruct others, when the Reader hath thoroughly digested it in his memory and understanding. And that as to the Saints, somewhat of the word is alwaies without, when some is within, that is, the Word prevails but in part over their corruption, and so far as it does prevaile, it is within, so far as it prevails not, it is without.

Mr. F. In Col. 3. 16. Let the word of Christ dwell in you richly; that which is the word of Christ dwells within, whereas that which ye call the Word is without.

T.D. The Word spoken of was without, or it was the Letter of the Scripture, and his exhortation was to get acquaintance therewith, and he prescribes means to that end, in teaching and admonishing one another, and singing Psalms which were part of the *Word of Christ*, as the subject matter and author of them.

Mr. F. Now thou talkest of singing Psalms, it is a fond custom you get to make the people sing *David's* conditions, who have not his spirit, as to make a proud man sing, *O Lord I am not puffed in mind.*

T.D. Though it be besides our business, yet I shall answer to your cavils against our practice, in a word. Your objection holds as strongly against the use of them in the times of the Old Testament, as against our use of them; for the matter of them was no more all the singers conditions then than now, and yet they were part of publick Temple-worship, *1 Chron. 29. 25, 30.* and the

matter of many of them is doctrinal, and prophetic, and such as cannot be sung with particular application; and I know no particular application necessary to singing that 131 Psalm more than to reading of it, nor is it more a lye to sing than to read them.

Mr. F. Whereas thou saiest *Thomas Dawson* that the teaching and singing was a means of the words dwelling in them; therein thou art out (as in many other things) for the word of Christ dwelt richly in them, and thence they teach'd, admonish'd, and sung.

T.D. The words are an exhortation to get the word of Christ dwell richly in them, or to grow in the knowledge of Christ (as elsewhere 'tis expressed) and there is none that hath so much of the knowledge of the word, but it may admit of increase; and therefore though they might teach and admonish from a stock of the word, that hinders not but that the use of it in those duties might be the means of adding to it.

In the next place *Richard Hubberthorn* undertook to prove his *Call* in a discourse which you have in his own Book, to which I refer you; the main thing he insisted on was Infallibility in teaching, and the falshood of our Ministry, who are not Infallible.

T.D. You are much mistaken in thinking you are infallible, it appears otherwise to us by the false doctrines which you teach; and as for your participation of the infallible Spirit (if that were granted, which we cannot grant) that infers not a participation of the Spirit's infallibility, for that is as incommunicable, as omniscency or omnipotency.

R. Hubberthorn. The Apostles had a power of working miracles in them.

T.D. That is denied; God himself was the sole subject of that power by which they were wrought, and their faith

faith was the means or sign of exerting it, *Acts 3. 16. His Name brought forth faith in his Name* hath made this man strong &c. *Mat. 21. 21. If ye have faith and doubt not, &c. ye shall say to this mountain be removed, and it shall be done.*

Mr. F. The man Christ Jesus whom ye call God-man; was omniscient, *Job. 1. 24. Jesus did not commit himself to them, because he knew all men, &c.*

T. D. Pray Sir, Do not you call the man Christ Jesus God-man too? — Your silence is not consent, but dissent. Omniscience agreed not to Christ as man (for he saies elsewhere, the Son of man knows not when the day of judgment shall be) but as God. You know well enough what communication of Idioms is to be understood here. And the Apostles themselves did not partake of that divine property of Infallibility, for then they would have been infallible at all times, and in all things; which they were not, as appears by the instance of Peter, *Gal. 2. 11.* But in the delivery of what was to be a standing rule to us, they were so guided, that they did not erre, as you may find. *2 Pet. 1. ult. The Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* — As for our want of infallibility, 'tis no valid plea against our Ministry, *Acts 20. 30.* the Apostle speaking to the Elders of *Ephesus*, v. 17. *Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them.* And yet he saies the Holy Ghost had made these fallible men Overseers over the Church, *v. 28. 1 Thes. 5. Quench not the Spirit, vers. 19. Despise not prophesying, vers. 20. Prove all things, hold fast that which is good, v. 21.* The connexion of these verses imports, that that prophesying must not be despised, nor can be, without neglecting the Spirit in it, which may teach us somewhat which is not good, and not to be received. And both these instances are of an ordinary Ministry, which is set in the same universal Church with

the extraordinary, 1 Cor. 12. 28. and for the same end, we convert and build up, Eph. 4. 12. [Note that when we had gone thus far, I gave a brief account of my Call, for which you are referred to Hubbertorn's account of the Conference, and my answer hereto annexed.]



**A Short Answer to a trifling Pamphlet
intituled, *The Difference of that Call
of God to the Ministry, &c.* pub-
lished by R. Hubbertorn.**

IN the Epistle to the Reader, the Questions debated on
are falsely stated, as will appear by the Narrative hereto
annexed.

In the Book is said, you have his Call to the Ministry,
which is not worthy a further Reply than I made by
word of mouth. And an account of my Call, which ex-
ceeds two or three passages, was the summe of what I
have

One passage is, He said, I said 'tis no sense to say that
a man is made a Minister by the gift of grace.

Reply, My words were, that he had spoken a great deal
of non-sence in his discourse, not that that particular pas-
sage was non-sence. Yet I said, and do still stand to it, that
if by gift of grace he means qualifications for the Mini-
stry, more is required to a mission than them.

Another passage is, That I said, my qualifications were
such, that I might have been clothed in Scarlet.

(Reply

Reply. I said not so of my self particularly, but in general, that many of us who had chosen the Ministry for our calling, were capable of other callings, and had opportunities of entering into them, which might have cloathed us with scarlet, as they did other men who followed them.

Whereas he saies, that T. D. provoked his *Obsequies* daughter, *indepses*, &c.

Reply. I confess the Assembly did laugh oftentimes at their sorry shifts, and poor evasions in our discourse, but that I did compose them, I have many Witnesses. And I deny not but that now and then I could not forbear smiling at them, vvhich I presume as justifiable in me, as Elijah the Prophets scoffing at Baals Priests, 1 Kings 18.27.

Whereas he saies, that *none of my people can set in their seal that my Ministry hath brought them to a perfect man, &c.*

Reply. 'Tis readily granted, nor was the Ministry intended for that end, but only to bring the Saints to that degree of Grace in this life, vvhich might make them immediately capable of perfection in the next life.

Note that R. B. brings in several passages as mine, some of vvhich I own, and others vvhich I own not, I shall name them briefly.

That every individual man is not enlightened by Christ; and he complains that I brought two meanings of that Scripture, and know not vvhich is the meaning of the Holy Ghost.

Reply. I still affirm the Proposition mentioned; and I would have him to know, that both the meanings are the Holy Ghosts, though but one is intended in that place: the phrases vvhich bear either senses, and either of them casts his Interpretation.

That the whole body of the Gentiles was not enlightened.

Reply. He leaves out what I added, viz. by Christ, or with the knowledge of salvation. As for his answer, I refer you to the dispute upon that principle.

That the Gospel is an external Light, and not inward, and that it is not the Light within.

Reply. My words were that the Gospel is an external Light, as that of the Sun, and that there is an inward Light created in the soul (called an understanding given us, *Gen. 1 Job. 5. 20.*) which is as the Light in the eye; and that the light of the Gospel is not the light which every man naturally hath within him.

That Christ is a propitiation but for the world of believers intended, 1 Joh. 2. 2.

Reply. I explained my meaning when I so interpreted the phrase, by comparing it with *Rom. 3. 25.* whom God hath set forth to be a Propitiation through Faith in his blood; The phrase Propitiation intends not the price, but the actual atonement, and this latter is not without the intervention of Faith: So that *John* intends as *Paul*, that the terms of a actual reconciliation with God are the same to all the world, viz. believing in the blood of Christ.

That we must reconcile Scriptures, and he saies I gave two contrary meanings of one Scripture.

Reply. I have said enough to this in the Dispute, the Scriptures are not at variance among themselves, but they seem so to be, and 'tis part of our work to let people see how well they are agreed. And I dare leave it to any Readers judgment, whether these two interpretations which *R. H.* intends, be contrary to one another, viz. that Christ enlightens every man who is (*spiritually*) enlightened, or that he enlightens a number of every Nation which were the two meanings (to use his phrase) of *Job. 1. 8.*

That the Law of the Spirit of life in Christ, was not the

Law of the Spirit in the Saints, but that they were, two Laws, &c.

Reply. My words were, that by the Law of the Spirit of life in Christ Jesus, Rom. 8. 2. was not meant our personal righteousness, but Christ's imputed to us, and that though the righteousness in Christ, and in us, are of the same kind, yet they have not the same use, the former being alone our justification, the latter our sanctification.

That there are two righteousnesses of Christ, the one without the Saints to justify them, and the other within the Saints, that did sanctify them.

Reply. My words were, that there is a righteousness whereof Christ is the subject, and the efficient (viz. that of his Humane Nature) and a righteousness whereof he is the efficient, but not the subject, nor was it ever formally existent in him (as the spirits were in the brain, which are communicated thence to other parts of the body) and that is the righteousness in the Saints, and that these are two righteousnesses (though of one species) in respect of the subjects, and use of them.

That I denied, that the Saints are justified by that Christ that was in them.

Reply. I may say to thee, *N.H.* as David to Doeg, *Thou liest lying rather than to speak righteousness*, Psal. 51. 3. I denied that the Saints are justified by Christ within them, (i.e. by the works of Christ within them, which have in that phrase the name of the efficient given to them by a metonymy) but not that they are justified by that Christ that was in them; and when one of the Quakers prated to the same purpose with this man, that I made two Christs, I expressly told him my meaning to be not by Christ as in the Saints; but as far were the words from my mouth, as the thoughts from my heart, to say that it was not one and the same Christ that justifies and sanctifies.

That

That David when he was guilty of adultery and murder, was not in a condemned state, but in a justified estate.

Reply. I grant the whole, and have said more for the proof of it than this man or any of his Brethren can answer.

That I said the passage Heb. 12. 23. Spirits of just men made perfect, was meant of them in Heaven, not on Earth; which says R. M. cannot be, because the Apostle wrote to them on earth, and did not write to men after they were deceased.

Reply. The Apostle intends, that 'tis the privilege of the Saints on earth, who are imperfect, to be one body and society with them in Heaven, who are perfect, and this he might say, though the persons he wrote to were living.

That any creature that holds that principle of being justified by a righteousness within, living and dying in that principle, cannot come to Heaven.

And against this R. H. argues that Christ is the Justifier of them that believe, and his Doctrine is, I in them, and they in me, so Christ and his Righteousness is in the Saints.

Reply. Put in any man instead of any creature which was not my phrase, and add to within, but us, and I acknowledge the whole sentence, and to your argument from the union between Christ and the Saints, I say but this, that if it makes us to be the subject of whatever Christ was the subject, because he is in us, then I hope it will make Christ the subject of whatever we are, because we are in him; and then Christ is a sinner by inherent defilement, (unless all who are joined to him, be from the first moment of that union free from sin) which is a Doctrine as false as falsehood can make it.

That *that* which fitted men for the inheritance of the Saints in Light, did not entitle to the inheritance, which says

Says R. H. is contrary to the Apostles Doctrine, Gal. 3. 12. And the Father both fitted them for the inheritance, and did entitle and give them a part in the inheritance.

Reply. See the baseness of this man, he would make the Reader believe, that I denied the Fathers giving right and possession, and making meet for it, when as I spake of things, not of persons, of the cause of our title, and of that which made us meet for possession (without which Heaven would not be a place or state of bliss) and that the righteousness in Christ as a subject, was the cause of our title, and the righteousness wrought in us by Christ, makes us meet for possession.

That we cannot contain an infinite righteousness in us. To which R. H. replies, then you cannot contain the righteousness of God, for it is infinite, and then you cannot contain Christ in you, who is Gods righteousness, and who is infinite.

Reply. The righteousness which God works in us, is but finite, as well as other effects, and the mystical union between Christ and the Saints by Faith, does no more conclude their participation of incommunicable attributes, than the hypostatical union between Christs Humane and Divine Nature does infer that what was before such union proper to one, should be common to both natures; as Omnipotency, Omniscieny to the Humane, weakness, mortality to the Divine Nature.

That it was false Doctrine to say that a man must first partake of the righteousness which justifies, before it can be imputed to him as his. To which R. H. replies, that the Saints did partake of Gods righteousness through Faith, except that this Dr. would count that to be a man, which he hath no right to, nor part in.

Reply. Mark the juggling of this fellow, who would intimate that I denied a participation of Gods righteousness.

gels through Faith, when as that was the thing I contended for, and which they denied, that we did partake of Gods righteousness by Faith to justification. That which I affirmed to be false Doctrine, was, that the righteousness which justifies is in us, and I asserted that we being justified by the righteousness of another, there can be no way of conveying such righteousness, but by imputation; and thereby the benefit of anothers righteousness may redound to us, as if we were the subjects of it.

That God offers salvation to all men, but he intends it only to a few, which Doctrine saies R. H. makes the offers to no purpose to thousands, and is a belying of God, and makes God a respecter of persons, and how then is Christ given to be salvation to the ends of the earth, &c.

Reply. I did not affirm that God offers salvation to all men, for many ages and generations never had one offer of it, 1 Tim. 3. last. The Apostle makes Christ preached to the Gentiles, one part of the mystery of godliness; but I affirmed, and do, among those who hear the Gospel, salvation is offered to more than to whom it is intended. And as for your cavils, I answered them in my discourse with Mr. Fisher: The offer is to some purpose, to the same with natural light (viz.) to leave men without excuse. Rom. 1. 20. So that they cannot say (as we may suppose Heathens might) had we known of a remedy for our misery, we would have used it; and to other purposes, but one instance shall suffice; you bely our Doctrine, in saying 'tis a belying of God, for God does not pretend, to intend the benefit offered to all to whom it is offered, Rom. 11. 7. The Blession hath obtained it, and the rest were blinded. And besides, he offers it to all upon condition of acceptance, and could you suppose that all would take him at his word, and accept his offer, they should

should have the benefit thereof. And this last answer will suffice, (though other considerations might be added) to that Objection of making God a respecter of persons. Did God give salvation to some who accept not of it out of particular fancy to them, but exact of others that acceptance, and for default of it deny them salvation, then there might be some ground for the cavil ; but now that 'tis offered upon equal terms, there is none. And for Christ being given for salvation to the ends of the earth, that imports not so much as that the offer, much less the benefit should be of such extent in all ages and generations (as I shewed before) but the fulfilling of that prophecy bears date from the Apostolical Commission, *Mat. 28. 19.* and it intends that no Nation how remote & ever from *Judea* should want the offer, nor some of it the benefit of salvation.

That a Minister of the Gospel doth not know who are elected. And to this *R. H.* says, there he hath belied the Ministers of the Gospel, for they could discern the elect from the world, as 'tis written, *Ye shall discern between him that serveth God, and him that serveth him not*; and these Teachers who know not the elect, and yet exhort all their hearers to believe, their preaching is in vain.

Reply. I see you are hard put to it for a Scripture, to bring that *Mal. 3. ult.* I could have fitted you with one that would have been more specious, *1 Thes. 1. 4.* *Knowing Brethren beloved your Election of God.* As for *Mal. 3. ult.* 'tis not strictly true till the day of judgment: *Solomon* saies, *No man knows love or hatred by all that is before him.* I should rather think our preaching is to more purpose because we know not who are elect, for the ignorance of that gives us a ground to hope well of any man ; and indeed it were to no purpose to preach to those who are not elected (unless that of leaving them inexcusable) did we certainly know who are elect, and so
who

who are not, for the latter would have no ground of hope (which now they have in the indefinite promise, made of none effect through their unbelief) did we let them know they were excluded out of Gods purpose of salvation.

That the sword of the Spirit is ineffectual without the Letter. To which R.H. saies the sword of the Spirit is the Word of God, which was effectual before the Letter was.

Reply. This man is so used to speak non-sence himself, that he can understand it as well or better than good sense. I did not say as he relates, but that the Spirit was not wont to be effectual without the Letter, or that he wrought upon the souls of men in and by the Letter of the Word, and I gave that instance, Rom. 10. 17. Faith (which is the Spirits work) comes by hearing, and bearing by the word of God. As for what he saies, that the sword of the Spirit is the word of God, & he means like a man in opposing the Word of God to it self, he must mean Christ (who but once is called the word of God,) Rev. 19. 13. And Christ cannot be intended, Eph. 6. 17. because he is not the sword of the Spirit, but the Spirit his sword rather, for by the Spirit he works in the hearts of men, and therefore Gen. 6. 3. he saies, My Spirit shall not alwayes strive with man, which is meant of the Holy Ghost, as will appear by comparing it with Acts 7. 51. where Stephen tells the Jews, Ye do alwayes resist the Holy Ghost. Christ by the common operations of his Spirit strives with men, and by the special operations thereof prevails with them.

That there was no Scripture written, but what is extant, and in the Bible. Against which assertion R.H. produces the book of Nathan, Iddo, &c. mentioned in the Bible, which he saies were written for the same end and use.

Reply. It does not appear that any of the Books mentioned

oned in the Old Testament, and to which we are referred for farther satisfaction in historical matters, were of Divine inspiration, but we may rather conclude, that the Holy Ghost mentioning no more of History than was necessary for our instruction, refers us for the rest, which was not of the like necessity to books of humane original. And though they are the Books of Prophets, yet it followeth not that they were divinely inspired: For they might as well write from their own spirits, or upon humane credit, as sometimes speak from their own spirits, *2 Sam. 7. 3. Nathan told David, when he spake of building a Temple, Go, do all that is in thine heart for the Lord is with thee, when as God forbad him by the same Prophet, which prohibition is called, The word of the Lord that came to Nathan, V. 4, 5. plainly enough intimating that the encouragement he gave David before, was but the word of men. And indeed 2 Pet. 1. last. speaking of the motion of the Holy Ghost to write the Scriptures, seems to limit it to that which was intended for a sure word of prophesie, whereunto we should do well to take heed, Sec. v. 19.*

That there was no Scripture appointed of God to be a Rule of Faith and manners, but what is bound up in the Bible.

Reply. That was my assertion, and besides what I spoke I shall add, that 'tis not enough, if it could be proved, that other writings besides those we have, were of Divine inspiration: For besides such Inspiration, to make a Rule, is necessary Gods appointment of a writing to that end. Hence 'tis observable that *John* is bidden to write what he saw and heard in the Book of Revelation, no less than twelve times; and some things of the like inspiration he was forbidden to write, because not intended for the same end, *Rev. 10. 4. And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven, saying, seale up, Sec. and write them*

them rot. *Joh. 20. 30. 31.* And many other signs truly did Jesus in the presence of his Disciples, which are not written in this book, but these are written that ye might believe, &c. Those things which were not written might have been useful if they had been written, for they were done for the same end with those which are left us, yet because God thought that sufficient which we have, we can look upon no more with such regard as we do upon that.

That the Letter doth antecede the Spirit in all that walked in the Spirit.

Reply. I opened my own meaning (as you may find in the dispute about the Scriptures,) and 'tis this, that the Spirits act of revealing the Letter of the Scriptures, antecedes the Spirits assistance, in walking according to it.

That the works of Christ in some respect are not perfect. To which R.H. saies that is false, for every gift of God is perfect.

Reply. I spake those words with reference to the work of sanctification, which I affirmed to be imperfect in this life, in comparison of what it is in the life to come. For which I produced *Phil. 3. 12.* Not as though I had already attained, either were already perfect, which he intends of the resurrection from the dead, *v. 11.* (as he calls the holiness of that state by a Metonymy of the subject for the adjunct.) I also quoted *1 Cor. 13. 10.* When that which is perfect is come, then that which is in part shall be done away. And for the Scripture he quotes, intending I suppose, *James 1. 17.* Every good and perfect gift is from above, are the words of the Holy Ghost, not every gift of God is perfect; and I suppose 'tis spoken of special grace, which is still in growth; every least degree of grace tending to perfection.

That the Law requires more strict and exact obedience than the Gospel. To which R.H. replies nay, the Law saith,

Thou

Thou shalt not commit adultery, but the Gospel saith, Thou shalt not lust, &c. and so the Gospel requires more strict obedience than the Law.

Reply. I spake these words with reference to what the Law requires of us, as 'tis a Covenant of works, and to what the Gospel accepts of us as 'tis a Covenant of grace; though the Law gives not life without perfect obedience; the Gospel gives it upon imperfect obedience. The words were not intended of the Legal and Evangelical dispensations, as R.H. seems to understand them in his Socinian interpretation. And as for his interpretation, I affirm that Christ intended not to add any thing to the spirituality of the Law, for that under Moses was spiritual, as Paul speaks Rom. 7.14. for under the prohibition of the outward act, was also prohibited inward affections, desires, which appears by Gods promise, of *circumcising the heart*, Deut 10.6. and his command to *wash their hearts from wickedness*, that they might be saved. But our Lord Christ vindicates the Law from the corrupt glosses of the Pharisees, who interpreted those prohibitions to extend no further than the Letter, which is but to the outward act, as will appear by the context, especially v.18,19.

That Christ chose a devil to be one of his Ministers in abusing Judas; and his proof, saies R.H. was, That the Divine nature did not see it good to communicate the knowledge of all things to the humane nature, and therefore although he was a devil when he chose him, yet he knew it not, which saies R.H. is a charging of Christ with ignorance, contrary to John 2.24,25. and Christ saies Judas had the spirit of the Father in him, Mat. 10.29.

Reply. The occasion of my words was a little discourse I had with Mr. Fisher about falling from grace; who urged that Judas had the Spirit of the Father in him, as well as the rest. To which I answered, that seeing he appeared to be a devil in the end, he was so from the be-

giving, according to 1 Joh. 2. 19. Speaking of Christians, *They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us; but they went out, that they might be made manifest that they were not all of us.* And that Christ spake so to him, because he was a visible Christian; and it appears not that from the first moment of Christs choice he knew him to be a Devil, and thereupon I urged the principle above-named, and instanced in the Son of mans ignorance of the day of judgment. But whether Christs humane Nature did know him or not, he was not openly scandalous, as appears by the Disciples suspicion of themselves rather than him, and therefore might be treated as one that had the Spirit.

- *That the Spirit of God may accompany a Ministry, and the Minister not have the Spirit.* Which R. H. saies he never read in the Scriptures, and bids me prove it when and where it was so at any time.

- *Reply.* It is no great matter what you read in the Scriptures, for it appears by the dispute about them, that you care not for them, but only to beat us (as you think) with our own weapon; and to obey your command, I have an instance, *Mat. 23. The Scribes and Pharisees sit in Moses seat, (i.e. sustain the place of Teachers) all therefore whatsoever they bid you observe, that observe, and do; but do not ye after their works, for they say, and do not, &c. 23.* This command imports as much as the Apostle elsewhere expresses, *viz. To obey from the heart the form of Doctrine which was delivered to them, Rom. 6. 17.* and to be sure the Pharisees had not the Spirit of holiness, though they had his blessing upon their Ministry.

- *That the power that was forth in the Apostles Ministry, was in God, not in them, but as they have it communicated to them by the exercise of faith.*

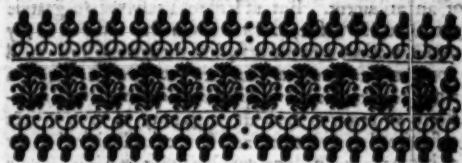
- *Reply.* You abuse me in the repetition of what I spake,
either

either through ignorance or wilfulness, for my words were, that the power by which the Apostles wrought Miracles, was not inherent in them, but that their exercise of Faith upon the promise of exerting it for confirmation of the Gospel, was the sign of the time when God put forth acts of Omnipotency. This appears by the places before quoted, *Mat. 21. 21. Acts 3. 16.* To which I add, *v. 12. Why dost thou so earnestly on us, as though by our own power or buliness we had made this man to walk?* He calls the power their own, not in respect of the Original (for all things are of God) but in respect of the subject of it. *Thomas Rumsby* said, that we preach a Doctrine of Devils, in saying, that men may be free from sin in this life. To which *R.H.* answers that the Apostle Paul then preached a Doctrine of Devils, *Rom. 6. 1, 7, 18, 19.* And *Crisostom* preached the Doctrine of perfection, *Mat. 5. 48. 1 Pet. 1. 16.* And Paul preached wisdom among them that were perfect, *1 Cor. 1. 6.* And David preached that Doctrine, *Mark the perfect man, Psal. 37. 37.* Now David did not bid them mark such a man as there was not.

Reply. You Quakers are an unmannerly Generation. You might have given a Magistrate the Title of Mr. As for Mr. *Rumsby's* speech, he desires me to let you know that he is confirmed in his Opinion, notwithstanding the Scriptures you alledge (which being unlearned and unstable, you wrest to your own destruction) and he desires me to return you an answer to each. As for *Rom. 6.* The expressions of *freed from sin*, do not note freedom from the being, but the dominion, *v. 14. Sin shall not have dominion over you, v. 12. Let not sin reign in your mortal bodies, &c.* And that it cannot be meant simply, will appear by *c. 14. 10.* *Why dost thou judge thy Brother? or why dost thou set at naught thy Brother?* The Apostle speaks of judging as the sin of weaker Christians, and setting at naught his brother, as the sin of stronger Christians. And if sin was

consistent with that *freedom from sin* before affirmed of them; then the phrase denotes not freedom from the being of sin, as I have told you. As for *Mat. 5. ult.* The command intends the rule, not the degree of Grace attainable in this life, for this is reserved for our reward in Heaven, (as I have proved in the dispute) *1 Pet. 1. 16.* urges Gods Holiness as an Argument to enforce our endeavours after it; but that is no proof of your assertion. As for *1 Cor. 2. 6.* I have already answered it in the dispute. And for *Dauids Doctrines*, the second clause, *and behold the upright*, is exegetical, or explanative of the first. Had David bid them mark a perfect man in your sense, he had bid them mark a man that was not (as you speak) for he himself was a *Say* for spiritual stature in his generation (as appears, because he is made a pattern to new Testament Saints, *Zech. 12. 8.*) and yet he was not free from the being of sin, but a sad instance of the power of it in real Saints. But take the meaning of it as I have given, himself was one of the men he spake of.

THE



THE NARRATIVE.

Reader,

THou maiest please to understand, that these Quakers, who like the *Scribes and Pharisees*, compass *Sea and Land to make one Profelyte*, came to our Town, *March 15. 1658.* and made a challenge to the *Priests* (as they term *Ministers of Christ*) to defend their own Doctrine and Call, which they came to oppugn; whereupon I was much urged by some good people, Inhabitants of the Town, to appear at their place of meeting, which at first I was somewhat unwilling to, partly because I was informed that the men who intended to speak, were such as the Apostle describes, *unreasonable and wicked men*, *2. Thes. 3. 2.* and partly because of the usual unsuccessfulness of

disputes, especially with men who cannot feel the stress of an argument. But at length I resolved to gratify good people's desire, having given this solution to my own objections; to the first, that though the men would not admit of any orderly dispute, yet somewhat might in a more loose discourse be spoken, which might be an antidote to preserve from the malignity of their venom cast abroad as a venture, and so the devil might be beat at his own weapon, and out-shot in his own bow, and a less rational way of arguing might God use for good, as the Devil did for hurt. And I did hope that if I did thus *answer a fool according to his folly*, I should escape the censure of *being also like him*, Prov. 26. 4. To the second Objection I replied, that want of success was no more cogent an argument against disputing than preaching; and I added, that God had not left disputes without witness of his approbation (if that must needs be measured by the event) Acts 6. 9, 10. Then there arose certain of the *Synagogue*, which is called the *Synagogue of the Libertines*, &c. disputing with Stephen, and they were not able to resist the wisdom and spirit by which he spake. And seeing the Quakers were *Libertines*, (or worse) though I was not Stephen, for like measure of wisdom and spirit, I need not altogether despair of his success. And besides these, other considerations offered their service, viz. that they are a people who triumph and brag when we decline dispute, forgetting the wise caution of King Abab, a favourer of their way (I mean enmity against the true Prophets.) Let not him that girdeth on his harness, boast himself as he that putteth it off, 1 Kings 20. 21. And many simple people are apt to suspect our Call and Doctrine, when we seem unwilling openly to maintain them against opposers. And me thought that Scripture (which came to mind) did import a liberty, if not a duty. *Answer a fool according to his folly, lest he be wise in his*

his own conceit. *PROV. 26. 5.* And I must confess that the example of so Reverend and Learned a person, as Mr. Richard Baxter, who yielded to a verbal dispute with an unreasonable railing fellow, was not without its influence upon me, between whom and the Quakers, I was to deal with (though ignorant and unlearned men) the inequality is very inconsiderable, in comparison of what it is between him and them. But especially the reasons which he gives of printing against them, in his *Epistle to the Quakers Catechism*, as also against other like wretches, in the *Preface to the Defence of the Worcestershire Petition*, did master my understanding, and helped to fix my wavering thoughts, in a resolution to discourse with them. When I came among them, they asserted that there is a *Light in every man, which is Christ*; that in this life men may be perfect, and free from sin, that men are justified not by Christ without, but within them. They also urged several trivial arguments against our Ministry, as, *taking hire, being called Masters, wearing long robes, adding meanings to the Scripture.* To every which assertion I said somewhat, and replied to their arguments against our Ministry (as their unmannerly clamour would give leave) for they would endeavour to drown my voice by theirs, when I spake any thing that pinched them; and particularly when I urged *1 Cor. 5. ult.* That look as Christ was made sin for us, so were we made the righteousness of God in him, but the former was by imputation, not by inherence, Christ *knowing no sin* (by experience of its working in himself) and therefore so the latter: I was interrupted by the two speakers, *Luke Howard*, and *Stephen Hubberdy*, with such rude language, as, *thou liest, thou liest*, and they did not once offer any other confutation, though I urged them to the attempt, and held my tongue in expectation, but instead of a reply, looked upon one another like men astonished, and made so long a pause

that many of the hearers cried out, they are silenced, they have nothing to say. At length they recovered themselves, and talked on in a discourse so impertinent and independent, that I began to admire the men, for ordering their words so warily, as that they were all birds of a feather, and not one bird of another feather, such as reason and pertinency to be found in the whole flock. At the end of the day, the former of the two men above mentioned (being conscious to himself how little he had done for his cause) made an open challenge of dispute between me and other of their friends (meaning their fellow-Quakers) to whom I replied that I would not appoint a time for discourse with such ignorant and railing men as himself and his companion, but if Mr. Fisher would undertake it, I would enter the lists with him. This Mr. Fisher (lest thou be ignorant Courteous Reader of the reason why I singled out him from the rest) was sometime a Minister, and well reputed of for his gifts in this County. And I had a little hope, that seeing he had more reason than the rest of that way, he would not let it lie dormant, but awaken it into exercise, and make some use of it. And according to my desire the challenger promised to procure M. Fisher to come and debate their Tenents that day month, being the 11th of April, 1659. (a time which he pitched, because his friends occasions (as he pretended) would not admit them to come sooner. The day being come, Mr. Fisher appeared at Peters Church in our Town, but pretended that he knew not whether the Lord would open or shut

Witnesses,
M. Oldfield,
M. Foxton. &c.

his mouth, and therefore declined any discourse; and I was fain to wait his leisure, and to talk with one Richard Habbetthorn, who needed a bridle as much as the other did

did a spur, and made good the Proverb; who so bold as blind Bayard? A right Quaker, whose discourse wanted all the ingredients that should have made it savoury, viz. truth, sense, and pertinence. And when he was silenced, came in for a reserve one *George Whitbeal*, a man that seemed to have more mother wit, than the other, but as little of the Spirit of God (unless that be a Spirit of error and contradiction, and then I judge he had a plentiful measure.) At length Mr. *Fisher* came in to help him at a dead lift, and with him I discoursed till night. And though they had made themselves naked to their shame, especially by the Doctrines of perfection and justification by works, yet to set a good face on the matter, they urged for another dispute, which I granted them the next day at the School-house. And the Saturday following, *April 16*. I received a challenge from *Hubberthorn* (who looked upon himself as concerned the other two daies, because the people after they had heard him a while, cried out to him to hold his tongue, or speak to the purpose) to defend my own Call to the Ministry, and hear the proof of his, which I would not answer, but upon condition, that Mr. *Fisher* would also debate those two questions, *Whether the Scriptures be the Word of God? And Whether the righteousness of Christ God-man be satisfactory to the Justice of God for the sin of man?* Which I confess I desired the people might hear their judgment in, that they might see them in their colours, and not mistake them for better men than they are. And accordingly we agreed to meet at the School-house the Tuesday following, *April 19*. I presume thou art now listening to hear the issue, and I will tell thee truly what it was, that many blessed God for the caution they received against their Principles, which now they understood plainly (though not without much ado, did

I get them to speak, as that every one might know their meaning.) And some good people who formerly had a favourable opinion of them, and thought that they and we differed but in terms, in the Doctrine of Justification, and the Scriptures being the Word of God, do now loath and detest them, as men that *preach another Gospel, which yet is not another, and would pervert the Gospel of Christ, Gal. 1. 6, 7, 8.* And the truth is, we have *rem consistentem,*

Mr. Seyliard, Minister of Deal, M. Foxton Jurats.

them to Heaven, plainly enough intimating thereby, that he preached another Gospel. And 'tis a passage not

Mr. Seyliard, Mr. Anthony Oldfield. Mr. Foxton.

to be omitted, that as often as M. Fisher had occasion to mention the name of our Lord Christ, he would call him, *The man Christ Jesus, whom you call* (speaking to me) *God-man*; and being often asked whether he did not call him so too, I could never get an answer, and truly his silence may well be interpreted consent to the horrid Arian Blasphemy. 'Tis also observable that Mr. Fisher

Mr. Seyliard, Mr. Rumsey.

would not discourse the point of Christ's satisfaction, but put me off with general terms, that all that Christ did was pleasing to God, and so fate down, and gave way to his companion. And we have just ground to believe that he denies it, for many of them do (as we find in many of their printed Papers) and they pretend to have no differences in opinion among themselves. And thou canst not be ignorant that the denial of it in conjunction with their justification by

works,

works, does not only lop the branches, but grub up by the very roots the Gospel, which thou hast received. I cannot omit another remarkable passage, and 'tis this, that in the midst of our discourse, April 13. one of the Quakers (whose name I cannot learn)

cried out for audience, pretending that he had somewhat to say from the Lord, and varying his phrase, *In the Name of the Lord,*

Mr. Damsel. Mr. Tho. Foxlee, Mr. Tho. Rumsey.

but he was denied liberty, because he was none of the Disputants, but the man was so obstreperous, that upon promise of speaking briefly, we were glad for quietness sake to hear him. But what wouldst thou think was his message from the Lord? It was to accuse a godly Minister there present, of slandering *Samuel Fisher*, by affirming that the said *S. Fisher*

Mr. Peter Dunsell.

had been at *Rome*, and received a Pension from the Pope, and the accuser pretended to have a witness ready to prove it. The Minister stood up at the accusation, and demanded when and where he spake these words? It was answered, the last night (meaning April 12.) between *Sandwich* and *Staple* (a Countrey Parish about 4 miles distant.) To the answer, the Minister replied, that he was at that time in *Sandwich*, and was not out of Town that night. And (to save further trouble about defending and proving) the Quakers witness of his own accord cried out that it was not the Minister accused, but the Minister of *Staple*, that spake the words at

Mr. Rob. Wilkins.

the time and place mentioned. I suppose good Readers, thou wilt be ready to excuse the accuser, and to say, it was but a mistake of one man for another, and truly I should joyn with thee, if the man were of any other persuasion

swallow then Quakerism, for these men pretend to be immediately sent by God about trivial things, which if they really were, they could no more mistake in the persons to whom, than the message whereabout they are sent. And surely had God sent this Quaker to convince a man of slander, he would have sent him to the right man. And I think we may well conclude them as far from infallibility in Doctrine, as in matters of fact.

M. Faxton, M. Oldfield, M. Rumsey, Jurates.

And 'tis worthy thy consideration, that when the accuser had nothing to say for himself, but slunk down among his fellow Quakers, *M. Fisher* help him with a Lie, and told

us that the man did not say *from the Lord*, or in the *Name of the Lord*, but in the *fear of the Lord*, which the man hearing, pluck'd up his Spirits, and stood up again, boldly affirming the latter words to be his. When as he had no such plea for himself, till it was put into his mouth; and the generality of the people did then hoot at *Mr. Fisher*, for a liar, and did then, and do still affirm that the man spake the former words. And as for the matter whereof *Mr. Fisher* was accused, part of it he denied not, namely, that he had been at *Rome*, but that he received a Pension from the Pope, he utterly denied, which yet that is probably as true, for I have it from very good hands, that in his late travel to *Constantinople* and thence to *Rome*, he had as good Bills of Exchange, as most Gentlemen that travel, and yet 'tis well known that he hath no visible estate. And the Quakers who came to hear the dispute (who I suppose would not belie him) did report, that he did bear his witness against the Pope and Cardinals at *Rome*, and yet they suffered him not to be meddled with, which how unprobable it is, let all men judge, but how much more probable, that the

the true cause of his safety was his compliance with them, the Doctrines which he broaches among us, and (as he saies) in all other places, being theirs, and a fair inlet to their Bag and Baggage. And to assure the Reader of the likelihood of his compliance with the Antichristian Faction, thou maiest please to know, that the 23. instant (*English* account) two honest, and credible men of *Savdwich* had some discourse with Mr. Fisher at *Dunirk*, and he told them that he looked upon the Jesuits and Friars there, to be sounder in Doctrine than those we call the Reformed Churches. This they are ready to testifie at any time upon call.

*M. Tho. Foxton, Ju-
rate, Tho. Barber,
Cooper.*

Another passage I have to acquaint thee with, viz, that the aforesaid Mr. Fisher, in conference with the above-named *Savdwich* men at *Dunirk*, May 22. *English* stile, did affirm that he himself is above Ordinances, and that there is no more use of them in this life, to many persons, than there is of a Candle-light, when the Sun shines, and he gave instance in the usefulness of Baptism, and the Lords Supper.

*M. Tho. Foxton, Ju-
rate, Tho. Barber,
Cooper.*

And the same witnesses were credibly informed at *Dunirk*, that Mr. Fisher hath great Bills of Exchange from a Quaking *London* Merchant, and may take up five hundred pound if he will.

And hundreds of people can testifie how light he made of the charge of Popery, on the first day of the Dispute, when I pluck'd *Amesius* 4. Tome against *Bellarmino*, and offered to read part of it out of the *Latine* into *English*, and with

*John Boys, Esq;
M. Ch. Nichols,
M. Th. Foxton, &c.*

a gesture of derision he replied, that *Bellarmino*, held many Truths which must not be rejected because he held them, and he gave for instance that Christ was the Son of God. And as for the state of the Questions, two of them, viz. *The light of Nature*, and *Perfection*, I need not produce any witnesses to prove, because they constantly as-

firm them, but as for the rest, they are wont to juggle and equivocate about them. The terms of the third Question were, *whether good works be the meritorious cause of our justification?* which was expressly affirmed by them.

Henry Oxenden, John Boys, Esq; M. Nath. Barry, Mr. Tho. Seyliard, M. Ch. Nichol, Ministers.

And this being so gross and Popish, *Luke Howard* one of the Quakers present at the dispute, hath since denied that they did so affirm. And in the Fourth

M. Nath Barry.

question *Mr. Fisher* denied that the Books commonly called the *Old and New Testament* were appointed of God for a standing Rule of Faith and Life.

Henry Oxenden, Esq; M. Tho. Seyliard, M. Ch. Nichol, Min. M. Astor. Oldfield, M. Tho. Foxton, M. Tho. Rumsby, Jurates.

And for the last, the infallibility of their Ministry, the three Jurates of *Satwich* in the Margin, will testify that they did affirm their Ministry to be infallible.

To conclude all, I shall give thee a taste of the craft even of the Femal Sex, in evading Scriptures. One of them was challenged for breaking the Rule, *1 Cor. 14. 34. Let your Women keep silence in the Church, for it is not permitted to them to speak, &c.* To which challenge she replied, that is spoken of the women that have husbands at home

home to learn of, *verf. 38.* but I have none, but am a
maid.

Another (who was a wife) be-
ing also challenged for preaching publicly, and that Scripture ur-
ged against her, *I suffer not a woman to teach, nor to usurp
authority over the man, &c. 1 Tim. 2. 12.* She readily re-
plied, that was spoken of the woman who was in the
transgression, but I am not one of them, (meaning it seems
that women vvhho are perfect, had the liberty of teaching,
vvhich vvvas denied to other vvomen.) And I had some
private discourse vvith a Gentlewoman a Quaker,
Mistress Dor. Gudderson, and urged her vvith that Scri-
pture, *Mark 7. 13. Making the Word of God of none effect,*
vvhich is spoken of the fifth Commandment, *v. 9. 12.*
(part of the vvritten Word) to prove that the Scripture
calls it self by the name of *the Word of God*; and per-
ceiving her at a loss, I pressed her for an answer, in vvhat
vvhereof she put me a question,
vvouldst thou not have me imi- *Mrs. Mary Paramour.*
tate the man Christ in all things?

To vvhich vvhen I answered, yes, in such things as are
intended for our imitation, she replies, the man Christ
did not alvvayes answer such cavilling questions as vvvere
asked him, neither vvill I answer thee. And vvhen she
vvvas urged vvith those Scriptures, *Row. 16.* and other
Epistles, vvhich enjoin Salutations, she pretended that
she not being a *Roman*, nor *Corinthian*, vvhat *Paul* vvrote
to them, vvvas nothing to her, unless the Spirit vvithin her
did prompt her to do the same things. And that thou
maiest see how great a stress they lay upon small matters,
I vvill tell thee a true story (vvhich perhaps may move
thy laughter) that a Kinsman by marriage of the same
Gentlewoman making offer to salute her at his own
house,

house, April 12, 1659. She went two or three steps back with these words, *I have renounced the Devil and the Flesh long since, prethee forbear that custom of the World.*

These things I thought good to add (at the desire of some worthy persons) which else I had omitted, that the World may take notice not only of the wickedness, but of the absurdity of these Peoples Principles.

FINIS.

This Book is sold by John Allen at the Rising-Sun in Little Britain.

Iohannes Beccolus Redivivus: Or, The English Quaker, The German Enthusiast revised.

back
left

re of
the
at of



Bodleian
1850